1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

enemy, killing large numbers. After this a desultory warfare was kept up; each party striving to take the other unawares, and to capture as many heads as possible. This went on until the Tiribi, reduced to a handful, sued for peace and submitted as a conquered people to the Bri-bris. Since then, the chief of the Bri-bris has always retained the right of final choice of chief of the Tiribis, after nomination of the candidate by his own people. Beyond this, no actual control has ever been exercised. The Tiribi story does not differ from the above, except in the origin. It throws the blame of the first aggression on the Bri-bris. In some respects the Tiribis are superior to the Bri-bris. The children are more respectful to their parents; the women are more modest in dress and behavior, and the men are more industrious. This is their boast, and while they look down on the Bri-bris, the latter despise them as a conquered people. Very little communication occurs between the two tribes, and I could learn of but two cases of intermarriage between them. 173 721 [622] [563] [582]

I have already said the Tiribis and Cabecars are under the political rule of the Bri-bris. The form of government is extremely simple. One family holds the hereditary right of chieftainship, and up to 1873 the reigning chief had theoretically full powers of government. The succession is not in direct line, but on the death of the incumbent, the most eligible member of the royal family is selected to fill the vacancy. Often a son is passed over in favor of a second cousin of the last chief. The present chief is first cousin of his predecessor, who was nephew of his predecessor, who was in turn a cousin to his. 619 622

Formerly the chiefs held only a nominal control over their people. The principal advantages derived from the position were rather of a social than a political nature. The chief was conducted to the best hammock for a seat on entering a house. He was treated to their great luxury, chocolate, when persons of less note were fain to be content with chicha. But in case of a quarrel the chief had to defend himself from the blows of the long, heavy fighting-stick like any ordinary mortal. Within the last decade or two, the traders, by throwing their influence on the side of the chief, have caused him to be treated with more respect, and endowed him with the attributes of a judge over his people, in all ordinary disputes. About 1870 or 1871, Santiago, the then chief, paid a visit to Cartago and San José; was well treated, and received an appointment from the Government, for the position which he already held, with the full approval of his tribe. It had been customary for the heir-apparent, the future successor, to hold a position as second, or subordinate chief, with little or no authority. One Lapiz was at that time second chief, and claimed that he was more entitled than the other to the chieftainship. Exaggerated ideas of great mineral wealth in "Talamanca" have been long held in Costa Rica and the Commandant of Moon, a little settlement on the Atlantic coast, used principally as a penal station, conspired with Lapiz against Santiago. This individual, named Marchena, advised Lapiz to assassinate his chief, and thereby place himself at the head of the tribe. [411] 622 648 [177] [624]

623 [625] pendent to a certain extent upon what remains of the former all-powerful council. The council is composed of the four or six oldest men, and they approve or disapprove of the police appointment. If they disapprove, a new agent has to be named. Formerly this group selected the *cabildo*, but this has disappeared today. The chief duty of the council is to
624 select the first and second mayordomos of the church, and the two women who are to cook for the church. These personages function during *fiestas* or the visits of the priest, and are appointed yearly. If there is a change in the personnel, the former mayordomo has to hand over all the religious symbols and whatever money there may be to the new one.

437 426 **Exchange and Distribution of Goods.** The *Boruca* amongst themselves are in the habit of exchanging foodstuffs. If a family lacks a certain commodity, for example corn, a transaction can be made with another party on the strength of a promise to return the item at the next harvest. The personal word of one Indian to another is very respected.

438 175 Salt (see pp. 8–9) was formerly an item of trade with the neighboring *Térraba*, *Cabécares*, and *Bribri*, who inhabit the areas farther inland, as well as with more distant *Talamancan* peoples. Reports of Boruca trade with salt as the chief article of commerce exist from as early as 1697. In that year, two priests, Francisco de San Joseph and Pablo de Rebullida, from the *Talamancan* missions, wrote:

> . . . . these (Indians) bargain with the Borucan and Texabas (Térrabas), they give them cotton "mantas" (skirts) painted which serve as covers on tables and curtains, and the Borucas give them salt, axes, machetes, dogs, and other things."

[continued top of page 24-B]

RELIGION, MAGIC, ETC.

771 The *Boruca* are professed Roman Catholics. The priest visits the community about twice yearly, and baptizes, marries, and confirms all at once. Very little vestige of old beliefs remains, and those that do, are generally well disguised with a covering of Catholicism.
796 On the day of St. John the Baptist, the *Boruca* go at midnight to the creek which runs through the town and bathe. December

[continued bottom of page 24-B]

" See Informe, 1697.